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what the court decided. He replied, "If you ask me what the Supreme Court of the United States decided in the case of Dred Scott, I answer, I don't know." Our author thinks he does, but as his opinion on the point is of interest only to the legal antiquary, we forbear to disturb his confidence.

On the whole, Mr. Tyler is to be thanked for his book. We lay it down with a feeling almost of affection for the man whose life he has written, and are glad to think that the highest judicial position in our country was filled so many years by a man whose public and private life alike afford so admirable an example to the profession of which he was the head. The story of such a life is elevating and encouraging, and we can pardon the author much bad logic and much political heresy for the pleasure and profit we have got from its perusal.

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7.—*Man in the Past, Present, and Future. A Popular Account of the Results of Recent Scientific Research as regards the Origin, Position, and Prospects of the Human Race.* From the German of DR. L. BÜCHNER, by W. S. DALLAS, F. L. S. London, 1872.

The words "materialist" and "atheist" have been so long employed as death-dealing epithets in the hands of hard-hitting theological controversialists, that it seems hardly kind in us to begin the notice of a meritorious book by saying that it is the work of a materialist and an atheist. We are reassured, however, by the reflection that these are just the titles which the author himself delights in claiming. Dr. Büchner would regard it as a slur upon his mental fitness for philosophizing if we were to refuse him the title of atheist; and "materialism" is the name of that which is as dear to him as "liberty" was dear to the followers of Danton and Mirabeau. Accordingly, in applying these terms to Dr. Büchner, they become divested of their old opprobriousness, and are enabled to discharge the proper function of descriptive epithets by serving as abstract symbols for certain closely allied modes of thinking. Considered in this purely philosophical way, an "atheist" is one to whom the time-honored notion of Deity has become a meaningless and empty notion; and a "materialist" is one who regards the story of the universe as completely and satisfactorily told when it is wholly told in terms of matter and motion, without reference to any ultimate underlying Existence, of which matter and motion are only the phenomenal manifestations. To Dr. Büchner's mind the criticism of the various historic conceptions of godhood has not only stripped these conceptions of their

anthropomorphic vestments, but has left them destitute of any validity or solid content whatever; and in similar wise he is satisfied with describing the operations of nature, alike in the physical and psychical worlds, as merely the redistributions of matter and motion, without seeking to answer the inquiry as to what matter and motion are, or how they can be supposed to exist as such at all, save in reference to the mind by which they are cognized.

Starting, then, upon this twofold basis, — that the notion of God is a figment, and that matter in motion is the only real existence, — Dr. Büchner seeks in the present work to interpret the facts disclosed by scientific induction concerning the origin of man, his psychical nature, his history, and his destiny as a denizen of the earth. With reference to these topics Dr. Büchner is a follower of Mr. Darwin, especially of Mr. Darwin as amended by Professor Haeckel. His book, considered on its scientific merits only, and without regard to its philosophic bearings, is a popular exposition of the Darwinian theory as applied to the origin of the human race. Regarded simply as a scientific exposition, conducted on these fundamental principles, there is in the book little which calls for criticism. Dr. Büchner has studied the Darwinian theory very thoroughly, and his statements in illustration of it are for the most part very accurate, showing, so far as this portion of the work is concerned, the evidences of a truly scientific spirit. He is as lucid, moreover, as Taine or Haeckel, and nothing is wanting to one's entire enjoyment of his book, save that modesty in the presence of the limitless workings of nature which Dr. Büchner does not possess any more than Taine or Haeckel.

But from the scientific point of view it is not necessary for us to discuss Dr. Büchner's book, as it is not an original scientific treatise, but only a lucid exposition of the speculations and discoveries of other students of nature. When we have described it as in the main lucid and accurate, we have given it all the praise which as a scientific exposition it can legitimately claim to have earned. When we consider it as a contribution to philosophy, when we ask the question whether it can be of any use to us in solving the great problem of our relations to the universe in which we live and move and have our being, we must set down quite another verdict. As an exposition of Darwinism, the work, though by no means all that could be desired, is still an admirable work. But as a vindication of the atheistic and materialistic way of explaining the universe, it is an utter failure. To suppose that the establishment of the Darwinian theory of man's origin is equivalent to the vindication of materialism and atheism, is a mistake of Dr. Büchner's which would be very absurd were it not so

very serious. Mr. Darwin's theory only supposes that a certain aggregate of phenomena now existing has had for its antecedent a certain other and different aggregate of phenomena. The entire victory of this theory will only — like the previous victory of Newton's theory over the doctrine of guiding angels, espoused even by Kepler — assure us that in the entire series of phenomenal manifestations, of which the world is made up, there is no miraculous break, no conjuring, no freak of the magician. And to this conclusion all modern scientific inquiry has long been leading us. It needed no Dr. Büchner to tell us this. All this, however, cannot stir us one inch toward the philosophic doctrine of which Dr. Büchner is the advocate. Dr. Büchner shares with the theologians whom he combats the error of supposing that godhood cannot be manifested in a regular series of phenomena, but only in fortuitous miraculous surprises. When he has proved that mankind was originated through the ordinary processes of paternity from some lower form of life, he thinks he has overturned the belief in God, whereas he has really only overturned a crude and barbarous conception of the way in which God acts. And so when it is shown that all the phenomena of the world are but material phenomena, our author thinks that the ground-theorem of materialism is forever established; quite forgetting that what we call material phenomena are, after all said and done, nothing but expressions for certain changes occurring in a complicated series of psychical states.

In short, no matter how far the scientific interpretation of nature may be carried, it can reveal to us only the fact that the workings of the ultimate Existence of which Nature is the phenomenal expression are different from what they were supposed to be by uninstructed thinkers of former times. And no matter how far we may carry the interpretation of natural phenomena in terms of matter and motion, we cannot escape the conclusion that matter and motion, as phenomenal manifestations, can have no genuine existence save as the correlatives of a cognizing mind. To treat of the universe of phenomena without the noumenon God is nonsense; and likewise to treat of matter (a congeries of attributes) without reference to the mind in whose cognizance alone can attributes have any existence, is also nonsense. However praiseworthy, therefore, Dr. Büchner's book may be as an exposition of a particular set of scientific doctrines, we think it can have but small value as a contribution to philosophy. Its author is one of those men who see very distinctly what they really see, but who in reality see but a very little way before them.